

your happiness, nor for the comfort of the family; draw him away from these adventurous circumstances, to the mental improvement, the moral culture, the religious instruction of your children. Let knowledge, piety, good sense, well-formed habits, harmony, and mutual love, be the sources of your domestic pleasures: what is splendor of furniture, or dress, or entertainments, to these?—*Family Monitor.*

CONGRESSIONAL.

From the National Intelligencer.

IN SENATE—MONDAY, Feb. 8.

MEDIATION OF GREAT BRITAIN.

A message was received from the President of the United States on the subject of the mediation of Great Britain, (heretofore published.)

On motion of Mr. Clay, the message was referred to the Committee on Foreign Relations, and ordered to be printed.

To the Senate and House of Representatives:

The Government of Great Britain has offered its mediation for the adjustment of the dispute between the United States and France. Carefully guarding that point in the controversy, which, as it involves our honor and independence, admits of no compromise, I have cheerfully accepted the offer. It will be obviously improper to resort even to the mildest measures of a compulsory character, until it is ascertained whether France has declined or accepted the mediation. I therefore recommend a suspension of all proceedings on that part of my Special Message of the 15th of January last, which proposes a partial non-intercourse with France. While we cannot too highly appreciate the elevated and disinterested motives of the offer of Great Britain, and have a just reliance upon the great influence of that Power to restore the relations of ancient friendship between the United States and France, and know, too, that our own pacific policy will be strictly adhered to until the national honor compels us to depart from it, we should be insensible to the exposed condition of our country, and forget the lessons of experience, if we do not efficiently and sedulously prepare for an adverse result. The peace of a nation does not depend exclusively upon its own will, nor upon the beneficent policy of neighboring Powers; and that nation which is found totally unprepared for the exigencies and dangers of war, although it come without having given warning of its approach, is criminally negligent of its honor and its duty. I cannot too strongly repeat the recommendation, already made, to place the seaboard in a proper state for defence, and promptly to provide the means for amply protecting our commerce.

ANDREW JACKSON.

Washington, Feb. 8, 1836.

Mr. Swift offered the following resolution; which was adopted:

Resolved, That the Committee on Military Affairs be instructed to inquire into the expediency of making provision to extend to the officers and soldiers of the Army the benefit of moral and religious instruction.

HOUSE—Feb. 8.

Mr. Pinckney submitted the following resolution:

Resolved, That all the memorials which have been offered, or may hereafter be presented to this House, praying for the abolition of slavery in the District of Columbia, and also the resolutions offered by an honorable member from Maine, (Mr. Jarvis,) with the amendment thereto, proposed by an honorable member from Virginia, (Mr. Wise,) and every other paper or proposition that may be submitted in relation to that subject, be referred to a select committee, with instructions to report that Congress possesses no constitutional authority to interfere in any way with the institution of slavery in any of the States of this Confederacy; and that, in the opinion of this House, Congress ought not to interfere in any way with slavery in the District of Columbia, because it would be a violation of the public faith, unwise, impolitic, and dangerous to the Union;—assigning such reasons for these conclusions as, in the judgment of the committee, may be best calculated to enlighten the public mind, to repress agitation, to allay excitement, to sustain and preserve the just rights of the slaveholding States, and of the people of this District, and to re-establish harmony and tranquillity amongst the various sections of the Union.

Mr. Vinton called for the division of the resolution into three several parts; so that the question should be taken on the following clauses separately:

1. "Resolved, That all the memorials which have been offered, or may hereafter be presented to this House, praying for the abolition of slavery in the District of Columbia, and also the resolutions offered by an honorable member from Maine, (Mr. Jarvis,) with the amendment thereto, proposed by an honorable member from Virginia, (Mr. Wise,) and every other paper or proposition that may be submitted in relation to that subject, be referred to a select committee."

2. "With instructions to report that Congress possesses no constitutional authority to interfere in any way with the institution of slavery in any of the States of this Confederacy."

3. "And that, in the opinion of this House, Congress ought not to interfere in any way with slavery in the District of Columbia, because it would be a violation of the public faith, unwise, impolitic, and dangerous to the Union."

The Chair stated that the division indicated was in order.

The question being taken on the first member of the proposition, as above divided, it was determined in the affirmative, as follows:

Yeas, 174. Nays, 48.

The question being taken on the second

member of the proposition, it was determined as follows:

Yeas, 201. Nays, 7.

The question being about to be taken on the third branch of the proposition—

Mr. Underwood called for a division of the question of this branch, so as to take the question on the clause declaring that Congress "ought not to interfere in any way with slavery in the District of Columbia," and omitting the reasons therefor.

The Chair decided that the division was in order.

The question being taken on the first clause of the third branch indicated by the gentleman from Kentucky, (Mr. Underwood,) it was decided in the affirmative, as follows:

Yeas—Messrs. C. Allan, Anthony, Ash, Ashley, Barton, Beale, Bean, Beaumont, Bell, Booke, Boon, Bouldin, Bovee, Boyd, Brown, Bunch, Bynum, J. Calhoun, Cambreleng, Carr, Carter, Casey, J. Chambers, Chaney, Chapman, Chapin, N. H. Claiborne, J. F. H. Claiborne, Cleveland, Coffee, Coles, Connor, Craig, Cramer, Cushman, Davis, Deberry, Dickerson, Doubleday, Dromgoole, Dunlap, Effner, Fairfield, Farin, Forester, French, Fry, W. K. Fuller, Galbraith, J. Garland, R. Garland, Gillett, Graham, Grantland, Graves, Haley, J. Hall, Hamer, Hannegan, Hardin, Harlan, A. G. Harrison, Hawes, Hawkins, Haynes, Henderson, Holsey, Hopkins, Howard, Howell, Hubley, Huntington, Huntsman, Ingham, J. Jackson, Jarvis, Jenifer, J. Johnson, R. M. Johnson, C. Johnson, H. Johnson, B. Jones, Judson, Kennon, Kilgore, Kinnard, Klingensmith, Lane, Lansing, Laporte, Lawler, G. Lee, L. Lea, Leonard, Logan, Loyall, Lyon, A. Mann, J. Mann, Danning, Martin, J. Y. Mason, W. Mason, M. Mason, Maury, May, McComas, McKay, McKeon, McKim, McLene, Mercer, Miller, Montgomery, Moore, Morgan, Muhlenberg, Owens, Page, Parks, Patterson, Patton, F. Pierce, J. A. Pearce, Pettigrew, Phelps, Pinckney, Rencher, Joseph Reynolds, Ripley, Roane, Robertson, Rogers, Schenck, Seymour, W. B. Shepherd, A. H. Shepherd, Shields, Shinn, Sickles, Smith, Spangler, Standefer, Steele, Storer, Sutherland, Tallafier, Taylor, Thomas, J. Thomson, Toucey, Towns, Turrill, Underwood, Vanderpool, Wagener, Wardwell, Washington, Weeks, White, L. Williams, S. Williams—163.

Nays—Messrs. Adams, H. Allen, Bailey, Banks, Bond, Borden, Briggs, W. B. Calhoun, G. Chambers, Childs, Clark, Corwin, Crane, Cushing, Darrington, Denny, Evans, Everett, P. C. Fuller, Granger, Hard, Hazeltine, Heister, Hoar, Hunt, Ingersoll, W. Jackson, James, Lawrence, Lay, Lincoln, Love, S. Mason, McCarty, McKennan, Morris, Parker, D. J. Pearce, Phillips, Potts, Reed, Russell, Sloane, Sprague, Vinton, Webster, Whiteloe—47.

The question being then taken on the remaining part of the third clause, it was decided as follows:

Yeas, 129. Nays, 74.

The question being on the remaining portion of the resolution, it was read as follows:

"Assigning such reasons for these conclusions, as, in the judgment of the committee, may be best calculated to enlighten the public mind, to repress agitation, to allay excitement, to sustain and preserve the just rights of the slaveholding States, and of the people of this District, and to re-establish harmony and tranquillity amongst the various sections of the Union."

The question was taken on agreeing to this residue of the resolution, and determined in the affirmative, as follows:

Yeas, 169. Nays, 6.

So the whole resolution was carried.

SELECT COMMITTEE on the subject of abolition of slavery in the District of Columbia, (under Mr. Pinckney's resolution.)—Messrs. Pinckney, Humer, Pierce, of N. H. Hardin, Jarvis, Owens, Muhlenberg, Dromgoole, and Turrill.

FEB. 11.—The following resolution, yesterday reported from the Committee on Manufactures, was considered and agreed to:

Resolved, That the Secretary of the Treasury be directed to transmit to this House the tables indicated in a note to his annual report, showing the progress in the cultivation and manufacture of cotton in the United States and in other countries. Also, showing the comparative quantity and value of exports and imports of cotton and cotton manufactures in the United States and other countries.

FRIDAY Feb. 12.

Mr. Allan, of Ky. moved the suspension of the Rules for the purpose of taking up for consideration the following resolution heretofore offered by him:

Resolved, That a select committee be appointed, whose duty it shall be to inquire into the expediency of extending the provisions of the act of Congress for the benefit of the surviving officers and soldiers of the revolutionary army, passed the 7th of June, 1832, so as to embrace those who were engaged in the wars of the United States which occurred between the treaty of peace with Great Britain in 1783 and the treaty of Greenville with the Indians in 1795; and that the said committee have leave to report by bill or otherwise.

The resolution was agreed to.

Mr. Ingersoll, with the unanimous consent of the House, offered the following resolution:

Resolved, That the Committee on the Library be instructed to cause a marble bust of the late Chief Justice Marshall to be prepared by an artist of merit and reputation, and to be placed in the chamber of the Supreme Court of the United States, in a position corresponding with that of the bust of the late Chief Justice Jay.

Mr. McKeon suggested to the gentleman from Pennsylvania the expediency of modifying the resolution so as to refer the

subject to the Joint Committee on the Library.

Mr. Ingersoll modified the resolution accordingly, and

The question being taken, the resolution was agreed to, *nem. dis.*

SATURDAY Feb. 13.

On motion of Mr. R. M. Johnson, *Resolved*, That the Committee for the District of Columbia be instructed to inquire into the expediency of abolishing imprisonment for debt within the said District.

IN SENATE—MONDAY Feb. 15.

The following resolution, offered by Mr. Southard, was taken up:

Resolved, That the Secretary of the Senate be, and he is hereby, authorized to cause to be collected, arranged, and printed, the documents connected with the session of the District of Columbia to the U. States, the purchase of the lands therein, by the government, from the original proprietors; the adoption and execution of the plan of the city of Washington, and the erection of the public buildings therein; the laws passed by Congress in relation to said District; and all such papers of a public character as relate to the connexion of said District with the Government of the United States.

The question being on the adoption of this resolution, a debate arose, in which Mr. Southard, Mr. King, of Georgia, Mr. Benton, and Mr. Black took part, in which it was shown, on the one side, that Congress was entirely ignorant on the subject of the relative rights of the People of the District, and the Government of the U. States, and that there were important documents which had never yet been in print, and which were necessary to enable gentlemen to understand the true position in which this District stands. Congress being the exclusive Legislature of the District of Columbia, as well as of the U. States, there was as much reason for the printing of these documents relating to the District, as for the printing of documents emanating from the Departments or from Congress, relating to the Union.

Objections were taken to the resolution, because it would impose improper and irksome duties on the Secretary, because the extent of the expense of the work could not be ascertained, and because the form of the resolution was not that which is required for the appropriation of money.

The resolution was, on motion of Mr. King, of Georgia, referred to the Committee on the Contingent Expenses of the Senate, with instructions to ascertain the documents that will be required to be printed under the resolution, and the probable expense thereof.

To the Editors of the National Intelligencer.

HOUSE OF REPRESENTATIVES, FEBRUARY 10, 1836.

Messrs. Gales & Seaton: In your paper of this morning I notice my name put down on the affirmative side of the vote on that clause of Mr. Pinckney's resolution, on the subject of slavery, which went to instruct the committee to assign reasons. It is a mistake. I did not vote at all on that branch of the resolution, being without the bar at the time the yeas and nays were called. Although willing the committee should give reasons, if they thought proper, for reporting as arbitrarily instructed, contrary to my wish, by a majority of the House of Representatives, yet I did not feel authorized, under that extinguisher of investigation, the previous question, to require of them the reasoning out of what they, in the exercise of volition, might think, and what I did think, wrong conclusions.

Respectfully, your obedient servant,

HENRY F. JONES.

[The error is not with us; our list of the yeas and nays corresponding with that on the Journal of the House, from which our reporter copied it.—*Nat. Int.*]

FOREIGN.

From the New York Spectator, Feb. 13.

LATE FROM EUROPE.

In our postscript yesterday we announced the arrival below of the packet ship Rhone, from Havre. After our paper had gone to press, the packet ship St. Andrew arrived from Liverpool. By the former, we have our files of Paris papers to the 7th of January, and by the latter, London papers to the 7th of January, and Liverpool to the 8th, all inclusive.

THE UNITED STATES AND FRANCE.

M. Dupin was elected president of the chamber of deputies, by a vote of 164, there being 278 members present.

The address in answer to the speech from the throne was read in the chamber of peers on the 7th of January. The passage in relation to the indemnification is as follows:—

"Your majesty has accepted the friendly mediation offered by the king of Great Britain, upon the subject of the difficulties which have arisen in regard to the execution of the treaty of the 4th of July with the United States of America. Your majesty has thus manifested the integrity of your policy, and your desire to see those differences terminated in such manner as shall be honorable to the two great nations. An important document, recently published, gives reason to hope that this desire will soon be realized."

There is another passage which may be intended to have a bearing on this matter. It is in these words:

"France, sire, enjoying freedom by its laws, happy in the fruits of a progressive revolution, and respected from without, felicitates herself upon a condition of peace which will find a stable guaranty in the faithful observation of treaties."

CORRESPONDENCE.

ORDAINED—At Oswego, N. Y. on the 19th ult. Br. CHARLES W. DENISON, Chaplain for Lake Ontario. The Introductory Prayer by Rev. Mr. Condit, of the Presbyterian Church; reading of select portions of Scripture by Eld. Church, of Rochester; Sermon by the same; Ordaining Prayer by the same, with laying on of hands with Brn. Woodin, of Hannibal, and Savage, of Oswego; Charge, by Br. Woodin; Right Hand of Fellowship by Br. Woodin; Concluding Prayer by Br. Frary, of New-Haven; Hymn and Benediction by the ordained.

Br. Denison writes as follows:

Since my arrival here, we have been and are now enjoying a precious revival among the long and wickedly neglected sailors. The number of them remaining in this port is only about sixty during the winter; but of these, about fifteen of the most influential among them, both captains and crews, have been, I trust, converted to God. Adding to these happy converts (for they are truly the happiest I ever saw) those who were followers of Christ when I came, and the result is that more than half of these generous tars are on the side of the Lord. The circumstance is peculiarly delightful from the fact they will be missionaries wherever they go; and must exert a direct and powerful influence on the passengers and emigrants of the travelling season. At that time about fifteen thousand souls pass through this thoroughfare; and what but eternity can unfold the issue of the labors of these plain-spoken, brave-hearted seamen among them! Glory to God, my brother, for what he has wrought. Glory—glory be to his name forever!

ORDAINED—On the 11th inst. at New-Haven, Oswego County, N. Y. Br. WILLIAM FRARY, Introductory Prayer by Rev. Mr. Sweezy, of the Presbyterian Church; reading of Scriptures by Br. C. W. Denison, of Oswego; Sermon by Br. Savage; Ordaining Prayer by Br. Woodin, with laying on of hands with Brn. Savage & Denison; Charge by Br. Tucker, of Pulaski; Right Hand of Fellowship, Address to the People and Concluding Prayer by Br. Denison; Hymn and Benediction by the ordained.

[From what we have heard of Br. Frary, and from what we know of the rapidly growing region where he is located, it is our hope that he will be a useful servant in the vineyard of the Master.]

AN ANTI-SLAVERY MEETING was held in New-Haven, Oswego County, N. Y. on the evening of the 10th inst., immediately following the Anniversaries of the Bible, Sabbath School and Temperance Societies of the county. It was a cheering meeting; & affords another evidence that the intelligent yeomanry of the land will stand by the inalienable right of free discussion. An address was delivered by Rev. Mr. Robinson, of Pulaski, one of the soundest, most discreet and aged ministers in that region; and remarks were offered by Br. Denison, Sailor's Preacher at Oswego.

Several new names were added to the Society at New-Haven, and an additional impulse given to the cause of equal rights.

Literatur Office, Boston, Monday, Feb. 15, 1836.

ARRIVAL OF MR. THOMPSON IN ENGLAND.

By the ship St. Andrew, at New York, 26 days, from Liverpool, we have received the following letter from our highly esteemed and beloved fellow laborer, George Thompson.

LIVERPOOL, Jan. 6, 1836.

Wm. L. Garrison,

My very dear friend—I landed on Monday the 4th at this port, after a 38 days passage from St. John, New-Brunswick. We had a full share of rough weather and contrary winds, but I enjoyed uninterrupted health, and find myself much recruited by the voyage. I desire to render fervent thanks to that kind and watchful Being who has preserved me amidst the perils of the deep, the dark and bloody schemes of the foes of freedom in your country, and has placed me in safety upon my native shore. I have experienced an affectionate welcome from the friends here, many of whom you know. The inquiries after you are very numerous. There is a deep solicitude felt in your welfare, and many are the prayers for your preservation in the midst of your enemies, and for the speedy and complete success of your efforts. I am staying with our excellent friends at Dingle Bank, who are all well. The Musical Fund Hall, a spacious and beautiful building, has been generously offered to me gratis, for the delivery of as many addresses as I may choose to give. Illustrative of the state of things on your side of the water. I will endeavor to send you an account of these and all subsequent meetings. I am, as you will readily imagine, very much occupied, and can therefore do little more than to inform you of my safe arrival, and my anxiety to be immediately at work for our common cause.

The letter of Gerrit Smith to Mr. A. L. Cox, has filled me with inexpressible delight. He has buckled on the armor in a cause which calls for apostolical boldness and devotion. May he be divinely sustained, and rendered eminently useful in the thorny and arduous path, which, for the present at least, he will be called to tread.

That part of the President's message which relates to slavery, is pronounced a disgrace to a civilized country.

Gov. McDuffie's speech fills every eye by whom it is perused with horror and astonishment. If such sentiments were not found in American type, upon American paper, issued from public and unquestionable sources, they would scarcely gain credit in this country, so widely are they at variance with every principle of truth and justice, and so full are they of blasphemous imputations and absurd perversions of the letter and spirit of the Bible. The legislature of a civilized State—a

christian people, & an enlightened world, gravely told by 'the highest executive officer of one of the Republican States of North America, that 'no human institution is more manifestly consistent with the will of God, than domestic slavery!'—And again, 'that domestic slavery, instead of being a political evil, is the corner stone of your republican edifice!!' Surely hell must have given nine cheers for Governor McDuffie.

The villainies and impieties of the system are not yet, I am convinced, half understood by the people of Europe. They must be dragged into the light of day—where for a while they must excite the loathing and execration of mankind, and then disappear to give place to the virtues and blessings of a better order of things.

I can only add that my heart is with you, and that I shall wait with impatience to hear from you. To every one of my dear friends I send through you, my best regards.

Ever most truly,
Your affectionate friend,
GEO. THOMPSON.

Liverpool, January 8.—Mr. George Thompson, who delivered a course of lectures on slavery in this town, some time ago, and who has recently paid a visit to the United States on the same benevolent mission, thereby running imminent risk of martyrdom in the cause, arrived at this port on Wednesday last from New Brunswick. We have heard that it is his intention to attend a public meeting here for the purpose of giving an account of his proceedings in the U. States, and the reception he met with.—*Times.*

THE TELEGRAPH.

FEBRUARY 25.

BERIAH GREEN, President of Oneida Institute, delivered two sermons to a large and most attentive audience, in this village, last Lord's day. To those who are acquainted with Beriah Green, the highest encomium we can pass upon these discourses is, to say that they were every way worthy of the man. The impression made was deep, and must be lasting. The effect will be, life unto life, or death unto death, in no small degree.—Whoever, by such preaching, is not made the better man, the better member of human society, the better and more useful Christian, does, most certainly, under its burning influence, harden himself for deeds of misanthropy, of rebellion against nature and God, and of self-ruin. It is devoutly to be hoped that there were very few of the latter class.

Having taken brief notes, we feel strongly tempted to undertake such an abstract as our ability, time and space, will allow. The flowing, expressive language, and many of the sublime thoughts will be lost. Only a skeleton of some of the leading ideas can be exhibited.

TEXT: Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths.—*PROVERBS* iii. 5, 6.

The object of the speaker at this time was, to exhibit confidence in God, in one of the various forms in which we are bound to maintain it—in opposition to leaning to our own understanding—to any of those views of expediency that set at naught God's revealed will. This revelation we are to consult, and to regard, in all that we engage—in all that we do. To this we are encouraged, by the assurance that he shall direct our paths. The will of God is comprehended in the two great commandments:—1st, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."—2d, "Thou shalt love thy neighbor as thyself." Every requisition finds its place in these two injunctions.

Those who are governed by expediency, instead of consulting the mind and will of Heaven, make the circumstances in which they are placed their rule of conduct. They will obey God if it be convenient—if circumstances permit. Expediency, thus defined, is, to a wide and frightful extent, the basis of human action. Go to the so-called wise statesman—open to him the Bible, and he will laugh you to scorn. The Bible is for those who occupy less responsible stations than himself! He must be allowed to act on higher ground! The meaning of which is, in minor matters, it is safe to go and come at God's commands; but in directing the weightier affairs of human society, God is not to be trusted! We are then to lean to our own understandings, and be governed by circumstances.

The speaker would contemplate—1. The relation which we sustain to God. Human beings, moral agents, were created with reference to the glory of the Great, Wise and Benevolent Creator—in accordance with a fixed plan which extends throughout creation. His law given to man, is not arbitrary requisitions; but was made and given with perfect knowledge of all the circumstances and conditions in which we can be placed. So to speak, it was made in accordance with the fitness of things. When do we, or can we, subvert the great and glorious ends for which we were created? Then, and then only, when we act in accordance with the will of High Heaven.

2. The relation sustained between man and man. The Bible requires us to love our neighbor as ourself. But, says one, I am a wise statesman! What have I to do with the Bible? My acts must be governed by higher views! Now, by thus refusing to

take counsel of God, he either denies that the Great Lawgiver has wisdom enough to devise laws adapted to his circumstances; or that he has benevolence enough to give him such laws as are best for him; or that he has power enough to defend him in obedience. What is this but practical atheism? He is in rebellion against his Creator—war with the Majesty of the Universe, as much as the most furious devil in hell. Carry out this doctrine, and creation will fall to dust and ashes.

The object of the divine law is, to cover and protect the rights of those who come under it. What then must it be, in relation to man, to refuse to obey this law? Manifestly a violation of the rights of our fellows. Every moral agent has his proper sphere. All space above him is occupied. That moment he departs from the commands of God which define his duties, reaching upward for what does not belong to him, violently grasping after the property or place of another, that moment he commences an invasion of others' rights. After he has started, and rebelled in one point, when or where shall he stop, until he has dethroned the Almighty? Every creature in the universe, therefore, is interested in checking such usurpation—such audacious rebellion.

3. In relation to our own happiness. In what consists our happiness? In the orderly and vigorous exercise of our own powers. For illustration: "Blessed are your eyes for they see; and your ears, for they hear."—So, blessed are our hearts, for they can feel. Blessed are our affections, for they can move. Blessed are our sympathies, for they can flow. Our happiness being founded here, what is the bearing upon it, of obeying our own vile inclinations, in rebellion against God? Every human being is a link of the great chain of the intelligent creation. Remove the meanest wheel in a watch, and injury is done. The injury sustained will be in exact proportion to the power of the wheel removed. So, from the lowest to the highest order of intelligent beings. When men leave their own proper sphere, and violently rush for the place that belongs to, and is occupied by others, or seize upon what belongs to others and appropriate it to their own purposes, there is collision, invasion of rights, and destruction of happiness. Human beings are social. The social is as important as any other part of our being. The more the hearts that are brought into sympathy with ours, the greater our enjoyment. To destroy any of our brethren, therefore, or to shut them out from our sympathies, is to injure ourselves. While we set at naught the happiness of others, we make them our enemies, and drive them to desperation. Invaders & rebels should remember that, in this changing world, the tables may turn.

The man who stands on the basis where his moral worth places him, is free from anxiety—is happy. But as soon as we get above, or out of the place that belongs to us, in our violent exertions to retain assumed power, or station, we destroy our own and others' happiness.

This doctrine of expediency is fully illustrated in the treatment of our blessed Lord. When conspiracy was going on against his life, the high priest, instead of asking what is right? what is his crime? what is the evidence of his guilt? exclaimed, "Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation [the inviolable, sacred Union!] perish not." Right has nothing to do with the case. It stands on the elevated ground of expediency! This is the ground occupied by the ministers of state in Europe. Governed by this doctrine of expediency, leaning to our own understanding, we deprive ourselves of communion with God, who can commune only with those who obey his will. Thus war is waged between the creature and the Creator—between Heaven and earth; and one or the other must be crushed. In such a contest, depend upon it, Jehovah will drive his burning chariot-wheels over our guilty heads.—There is—there can be, no safety, no peace, no joy to those who lean to their own understanding, in disobedience to God.

Review of this train of thought:

1. It sheds light on the guilt and misery of mankind. The world has gone after the doctrine of expediency. Where is the statesman who dare pull his Bible out of his bosom, and read to his associates, from the revealed will of God, their duty towards their fellow-men? Just as if God knew what is best for us! It has practically become a popular sentiment, that ardent piety disqualifies a man for any station of responsibility or trust. A man is not trustworthy as a public servant, unless he will take things as they are—look well to the consequences, and be governed entirely by his own views of what is best under the circumstances—the Bible and abstract right to the contrary notwithstanding! Now, the world over, in time past throughout, what have been the different results of trusting to the Lord, & of leaning to human understanding? Wherever the Bible has shed its benign and heavenly light, all has been peace, happiness and prosperity, just in proportion as it has been obeyed. On the other hand, war and commotion—blood and murder—kingdom dashing against kingdom—nation in contact with nation—horror, wretchedness and desolation have resulted from this human expediency set up against the will of High Heaven.

Our speaker had sometimes contemplated the intelligent universe with which we are connected, in the light of a grand, powerful,